THE

JEWISH Kalendar:

CONTAINING

An Account of their *Feasts* and *Fasts*, whether observ'd at present, or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the 14. of the Moon *Tebeth* in the Year 5455. of the Creation, and continuing to the 23. of *Tebeth* 5456. inclusively.

To which is Added an Account of our Publick Liturgy as at this day established amongst us.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

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TO THE
HONOURED SENEOR
Ishack Pereira.

THE generous zeal which you (as well as Your virtuous Ancestors) have always expressed for the encouragement of good Learning, is sufficient to justifie an address of this nature. And as the great kindness which You have been pleased to shew in Your favourable acceptance of my weak endeavours to serve the Publick, doth in some measure require this sort of acknowledgement from me: So Your known goodness will not suffer me to doubt of an agreeable reception, considering the particular interest You have in the subject

of the following Papers. *In which You will find a brief account* of the neceſſity and excellence of Prayer in general, but eſpecially in publick. *With reference to which latter, I have ſhewn, Firſt,* what is required therein, which took in the qualifications of the party that prayeth, and the circumſtances of time, and place, &c. Secondly, *I have given a ſhort abſtract* of the principal offices, and other parts of our Liturgy, by whom compiled and how at this day uſed, both in ordinary courſe, and on our ſolemn Feaſts and Feſtivals, and days of Faſting and humiliation; *and pointed out (ſo far as the ſubject ſeem'd to require it) what analogy they bear to the ſervices of Prayer and Sacrifice heretofore eſtabliſhed in the* Temple *of* Jeruſalem. *Laſtly*

I have

I have accounted for ſome occaſional forms of devotion; have ſhewn what language we keep to generally in our publick Offices, and how far we are ty'd to the uſe of it; *and* inſiſted on our obligations to offer up Prayers and Supplications to God for whatever we want, and to return thanks for whatever we enjoy. *If theſe my labours may, next to the benefit of the publick, contribute to Your ſatiſfaction, I ſhall think them well beſtowed, and my ſelf happy in having ſo good an occaſion of acknowledging Your favours, and of teſtifying to the world how much I am,*

Sir,

Your moſt obliged

humble Servant,

Is. Abendana.

The REGAL TABLE since the CONQUEST.

William the Conqueror.	*Octob.* 14.	1066
William Rufus.	*Sept.* 9.	1087
Henry I.	*August* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov.* 16.	1272
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1413
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Queen Mary.	*July* 6.	1553
Queen Elizabeth	*Nov.* 17.	1558
James I.	*March* 24.	1603
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II	*Feb.* 6.	1685
K. Will. III. and Q. Mary II	*Feb.* 13.	1689

TERMS and their Returns.

Essoyn-days.	Except.	Ret. br.	Appe.
Hillary-Term begins *Jan.*23. ends *Febr.*12.			
Octab. Hill. Jan. 21.	22	22	23
Quind. Hill. Jan. 28.	29	29	30
Craft. Purif. Feb. 4.	5	5	6
Octab. Purif. Feb. 9.	11	11	12
Easter-Term begins *Apr.* 10. Ends *May* 6.			
Quind. Pasch Ap 8.	9	9	10
Tres Pasch. Apr. 15	16	16	17
*Mens Pasch. Apr.*22	23	23	24
Quin. Pasch. May 29.	30	30	*May.*1
Craft. Ascen. May 3	4	4	6
Trinity Term begins *May* 24. ends *June* 12.			
Craft. Trin. May 20.	21	22	24
Octab. Trin. May 27.	28	28	29
Quind. Trin. June 3.	4	4	5
Tres Trin. June 10	11	11	12
Mich. Term begins *Oct.* 23 ends *Nov.* 28.			
Tres Mich. Octob. 21.	22	22	23
Mens Mich. Octo. 28	29	29	30
Craft. Anim. Nov. 4.	5	5	6
Craft. Mart. Nov. 12.	13	14	15
Octab. Mart Nov. 18.	19	20	21
Quind. M. Nov. 25.	26	27	28

Note, that the first and last days of every Term are the first and last days of Appearance.

Chief Notes of this Year 1695.

English Acc.			Rom. Acc
	5	Golden Number	5
	25	Epact	15
	F	Dominic. Letter	B
February	3	Shrove-Sunday	February 11
March	24	Easter-day	April 3
May	2	Ascension-day	May 11
May	12	Whit Sunday	May 22
May	19	Trinity-Sunday	May 29
December	1	Advent Sunday	Nov. 27

Note, *The Gregorian or Roman account (since the Reformation* 110 *years) is always ten days before ours, their eleventh being our first, and our last in every month is their tenth.*

OUR *Jewish Kalendar* is composed and calculated for this present year 5455. Whereof some Months are already past, it having Commenced from *Septemb.* the tenth, and being made up by four Months of the ensuing year 5456. With this Supputation falls in the 23*d.* year of the 165*th. Cycle* of the Sun. The second year of the 288*th. Cycle* of the Moon; as also the 2*d.* in the *Sabbatical* year. This present year, consisting of 355. days, is *Annus communis perfectus*, consisting of twelve Moons, and contains 50. Sabbath-days.

JANUARY hath xxxj days.					New Style.
1	a	New-years-day.	8	7	11
2	b	Oct. Steph.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Innocene.	8	2	14
5	e	N. m. 5m. p. 3. morn.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g	Julian	7	59	17
8	a	Lucian	7	58	18
9	b	Joyce.	7	57	19
10	c	Sun in Aquario	7	55	20
11	d	Hyginus	7	54	21
12	e	F. Q. 59m. p. 2. morn.	7	52	22
13	f	1. Sund. aft. Epiph.	7	51	23
14	g	*Oxf. & Camb. Term beg.*	7	50	24
15	a	Maurus Ab.	7	49	25
16	b	Marcel. B. R. M.	7	48	26
17	c	Sulpitius B. C.	7	47	27
18	d	Prisca V. M.	7	46	28
19	e	Wolstan B. C.	7	44	29
20	f	Septuages. F. m. p. 5. m.	7	43	30
21	g	Octab. Hill.	7	41	31
22	a	Vincent	7	40	1 Fe.
23	b	*Term begins*	7	37	2
24	c	Timothy	7	35	3
25	d	Convers. St. Paul.	7	33	4
26	e	Polycarp.	7	31	5
27	f	Sexagesima	7	29	6
28	g	Quind. Hil. L.Q. 23m.	7	27	7
29	a	Valerius [p. 1. mor.	7	25	8
30	b	K. *Charles Mart.*	7	23	9
31	c		7	21	10

24 Tebeth. *A. M.* 3445.
25
26
27
S. 28 Lest. Exod. 6. 2. to 10. [of the *Sadd.*
29 Reform. of the *Sanhed.* by expulsion
1 N. m. *Shebat.* *Moses* exp. the Law.
2 Feast for the death of *Jannæus.*
3
4
5
S. 6 Lest. Exod. 10. to 13. 17.
7
8 The elders in *Joshua's* time died.
9
10
11
12
S. 13 Lest. Exod. 13. 17. to 18.
14
15 New year for plant. trees. Daugh-
16 [ters of *Sion* dance in the fields.
17
18
19
S. 20 Lest. Exod. 18. to 21.
21
22
23 Fast for the wars betw. *Israel* and
24 [*Benj.* and Idol of *Micha*
25 *P.* B. 35

FEBRUARY hath xxviii. days.					New Style.
1	d	Bridget. Fast	7	02	11
2	e	*Purif.* Candelm. day.	7	19	12
3	f	Quinquag. *Shrove Sun.* N.M. 52*m.* p.1. aft.	7	17	13
4	g	*Craſt. Purif.*	7	15	14
5	a	*Shrove Tueſday.*	7	13	15
6	b	*Ash Wedneſday.*	7	10	16
7	c	*Camb. Comm.* for Batc.	7	9	17
8	d	Paul B. M.	7	7	18
9	e	Sun in Piſces.	7	6	19
10	f	1 Sund. in Lent. fir. q. [41*m.*p.9.aft.*Scholaſt.*	7	4	20
11	g	Octab. Purif.	7	2	21
12	a	*Term ends.*	7	0	22
13	b	Inaug. K. W. & Q. M.	6	58	23
14	c	Valentine [*Emb.week*	6	56	24
15	d	Fauſtin.	6	53	25
16	e	Julian. Faſt	6	31	26
17	f	2 Sund. in Lent. *Ordin.*	6	47	27
18	g	Simeon B. M.	6	45	28
19	a	Full M. 13*m.* p. noon.	6	43	1 *M.*
20	b	Mildred.	6	41	2
21	c	69. Martyrs.	6	39	3
22	d	Cath. Petr. Ap.	6	37	4
23	e	Polycarp. Pr.	6	36	5
24	f	3 Sund. in Lent. Matthias Apoſt.	6	36	6
25	g	Serenus	6	35	7
26	a	Laſt q. 1*m.* p. 8 morn.	6	33	8
27	b	Fortunatus.	6	31	9
28	c	Oſwald B. M.	6	30	10

28	c	Oswald B. M.	6	30	10

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26
S. 27 Lest Ex. 21. to 25. Lest. 2d. *de Siclis.*
28 Feast for raising the siege of *Jerus.*
29 [by the *Maccabees.*
30 N. m. Adar.
1 N. m. Adar.
2 The Temple finish'd by *Ezra.*
3
S. 4 Lest. Exod. 25. to 27 20.
5
6
7 *Moses* died.
8
9
10 Fast for the dissent. of the 2. Schools
S. 11 Lest. Exod. 27. 20. to 30. 11. Sab-
12 [bath Remember *Deut* 27. 25.
13 Qu. *Esther's* Fast. *N can r's* day.
14 Purim.
15 Second day.
16 The walls of *Jerus.* begun to build.
17
S. 18 Lest. Exod. 30. 11. to 35. 2d. Lest.
19 [of the red heifer.
20
21
22
23

March hath xxxj. days.					New Style.
1	d	*S. David.*	6	2	11
2	e	Chad.	6	21	12
3	f	Mid-Lent Sunday.	6	19	13
4	g	Adrian.	6	17	14
5	a	Eusebius. New. m. 21.	6	15	15
6	b	[*min.* p. 1. morn.	6	13	16
7	c	Perpetua V.	6	11	17
8	d	Dep. Felix.	6	9	18
9	e	Sun in Aries.	6	7	19
10	f	5 Sund. in Lent.	6	5	20
11	g		6	3	21
12	a	Gregory. first Q. 3*m.* p.	6	1	22
13	b	Christina V. [5. aft. n.	5	59	23
14	c	Peter M.	5	57	24
15	d	Longinus.	5	55	25
16	e	*Oxf. Camb. Term ends.*	5	53	26
17	f	Palm Sunday.	5	51	27
18	g	*Edward* K. M.	5	49	28
19	a		5	48	29
20	b	Cuthbert. full m. 50*m.*	5	46	30
21	c	*Maund. Thurs.* [p. 2. aft.	5	44	31
22	d	Good Friday.	5	42	1 *Ap.*
23	e	Theodorus B. Fast	5	41	2
24	f	Easter Sunday.	5	40	3
25	g	Easter Mund. Lady day.	5	39	4
26	a	Easter Tuesday.	5	37	5
27	b	Last Q. 46*m.* p. 1. aftn.	5	35	6
28	c	Dorothy.	5	33	7
29	d	Victorinus.	5	31	8
30	e	Quirinus.	5	29	9
31	f	Low Sunday.	5	27	10

31	✠ Low Sunday.	5	27 10

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24 [moon *Exod.* 12.
S. 25 Lest. *Ex.* 35. to *Lev.* 1. Lest. 2*d*. This
26 The anniversary mourning for the
27 [daughter of *Jephta*.
28 Feast for abol. *Ant.* decr. ag. the *Jews*
29 First term for tith. of herd & flocks
1 N. m. Nissan, *Aarons* son died.
2 [Tabern. erected.
S. 3 Lest *Levet.* 1. to 6.
4
5
6
7
8
9
S 10 Lest. *Lev.* 6. to. 9. Sabb. the great.
11 [*Miriam* died. *Isr.* pass thro *Jord*,
12 *Ezekiah* fell sick.
13 Assuerus decr. to destroy the *Jews*,
14 Leaven removed. First-born Fast
15 Passover. 185000. *Assyrians* slain.
16 Sheaf offer. *Heze.* cleanse the temp.
S. 17 The 3*d*. Sabbath in the Feast.
18 The 4*th*. day in the Feast.
19 The 5*th*. day in the Feast.
20 The 6*th*. day. Tekupha.
21 The 7 d. when *Isr.* past the *Red sea*.
22 The 8 day. fir. week aft. Sheaf offer.
23
S. 24 Lest. *Lev.* 9. to 12. *Daniel* saw his
25 B 3 [Vision.

APRIL hath xxx days.					New Style.
1	g	Octab. Pasch.	5	25	11
2	a	Maria Ag.	5	21	12
3	b	N. m. 41*m* p. 1. aft. *Oxf.*	5	19	13
4	c	[& *Camb. Term ends.*	5	17	14
5	d	Martinian B. mil.	5	15	15
6	e	Sixtus B. R. M.	5	13	16
7	f	2. Sund. aft. Easter	5	11	17
8	g	Quind Pasch.	5	9	18
9	a	Sun in Tauro.	5	7	19
10	b	*Term begins.*	5	5	20
11	c	K.W. &. Q.M. crown'd	5	3	21
12	d	[first Q. 46*m* p. 11 m.	5	1	22
13	e	Carpus	4	59	23
14	f	3. Sund. after Easter.	4	57	24
15	g	Oswald A.B. Tres Pasc.	4	55	25
16	a	Isidorus M.	4	53	26
17	b	Anicet. B. R. M.	4	51	27
18	c	Eleutherius	4	49	28
19	d	Full m 57*m*. p. 1. m.	4	48	29
20	e	Victor.	4	46	30
21	f	4. Sund. aft. Easter.	4	44	1 *Ma.*
22	g	*Westminster Election.*	4	42	2
23	a	S. *George M.*	4	41	3
24	b	Wilfrid B.C.	4	40	4
25	c	*S. Mark* Last Q. 11*m* p.	4	37	5
26	d	Clete. [7. aftern.	4	36	6
27	e	Anastasius	4	34	7
28	f	*Rogation Sunday*	4	33	8
29	g	Quinq. Pasch.	4	32	9
30	a		4	29	10

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	NISSAN 30.	JYAR 29.
26	*Joshua* died.	
27		
28		
29	2. Week aft. sheaf offer.	Walls of
30	N. m. Jyar	[*Jericho* fell
S. 1	N. m. Jyar. Less. *Lev.* 12. to 16.	*Mos.*
2	[numb. the peop. in the wildern.	
3	Feast for *Ezra's* finish. the temple.	
4		
5		
6	3. Week after Sheaf offer.	
7	Feast for finish. the walls of	*Jerus.*
S. 8	Less. *Lev.* 16. to 21.	[by *Ezra.*
9		
10	*Ely* died. The ark taken.	
11		
12	*Alcim* plagu'd.	
13	4. Week after Sheaf offer.	
14	The 2*d.* Passover.	
S. 15	Less. *Lev.* 21. to 25.	
16		
17	Feast for taking the tower of	*Gaza*
18	33. days after Sheaf offer.	Feast
19		
20	5. Weeks after Sheaf offer.	
21	2*d.* Term for tithing herd & flocks	
S. 22	ess. *Levet.* 25. to *Numb.* 1.	
23	Feast for surrendr. of *Gaza* to	*Simon*
24		
25		

MAY hath xxxj days.					New Style.
1	b	Philip & Jacob	+	27	11
2	c	*Ascension.* Holy Thurſ.	+	26	12
3	d	New m. 59*m*. p.2.mor.	+	24	13
4	e	Cro. of Thorns.	+	22	14
5	f	6. Sund. aft. Eaſt.	+	21	15
6	g	*Term ends*	+	19	16
7	a	John Port.Lat.	+	18	17
8	b	Apparitio S. Mich.	+	17	18
9	c	*Oxf. Term ends.*	+	16	19
10	d	Sun in Gemini	+	15	20
11	e	F.Q. 54*m*.p.4.m. Faſt	+	14	21
12	f	Whit-ſunday	+	12	22
13	g	Servitius.	+	11	23
14	a	Boniface M.	+	10	24
15	b	*Ember week.*	+	9	25
16	c	Iſidorus M.	+	7	26
17	d	Tranſ. S. Bernard	+	6	27
18	e	F.m. 8*m*.p. 11.m. Faſt	+	5	28
19	f	*Trinity Sund.* Ordin.	+	4	29
20	g	Craſt. Trinit.	+	3	30
21	a	Helen	+	2	31
22	b	*Oxf. Term begins.*	+	1	1 *Ju.*
23	c	Corpus Chriſt.	+	0	2
24	d	*Term begins.*	3	59	3
25	e	laſt Q.53*m*.at noon	3	58	4
26	f	1 Sund. after Trinity	3	57	5
27	g	Ven. Bede. Oct. Trin.	3	57	6
28	a	Germane B. C.	3	56	7
29	b	Reſtaur. of the R. ſam.	3	56	8
30	c	Felix	3	56	9
31	d	Petronel	3	55	10

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	JYAR 29. SIVAN 30.
26	
27	6. week aft. Sheaf off. Feast for the
28	deliv. from the *Grecians*
S. 29	Less. *Lev.* 1. to 11. *Sam.* the Prof. died
1	N. m. Sivan. The *Israelites* entred
2	[the wilderness
3	
4	
5	7. weeks compleat aft. Sheaf offer.
6	Pentec. on this d. th law was given
S. 7	Second day of Pentecost.
8	
9	
10	*Paru.* causeth the vessels taken out
11	[of the Temple to be restored
12	
13	
S. 14	Less. *Numb.* 4. 21. to 8.
15	
16	
17	
18	
19	
20	
S. 21	Less. *Numb.* 8. to 13.
22	Fast for the intermission of bri-g-
23	[ing first fruits
24	
25	Fast for murder of 3. eminent Doct.
26	
27	The *Egypt.* baffled before *Alexand.*

JUNE hath xxx days.					New Style.
1	e	New m. 56*m*. p.4. aft.	3	55	11
2	f	2 Sund. aft Trin.	3	54	12
3	g	Quind. Trin.	3	54	13
4	a	Petrocius	3	54	14
5	b	Boniface B. R. M.	3	54	15
6	c	Philip D.	3	53	16
7	d	Robert Ab.	3	53	17
8	e	William A.B. [p 7 aft.	3	53	18
9	f	3 S.aft.Tri. first.q 56*m*.	3	52	19
10	g	Tres Trin.	3	52	20
11	a	St. Barnabas Apost.	3	52	21
12	b	*Term ends.*	3	52	22
13	c	Claudius	3	52	23
14	d	Basil. B. C.	3	53	24
15	e		3	53	25
16	f	4 Sun. aft. Tri. Full m.	3	53	26
17	g	Botolph [17*m*. p.6. aft	3	54	27
18	a		3	54	28
19	b		3	54	29
20	c	Trans. Edward K.	3	54	30
21	d	Walburg V.	3	54	1 *Jul.*
22	e	S. Alban [p.9.mor.	3	56	2
23	f	5 S.aft.Tri. Last q.26*m*.	3	56	3
24	g	*S. J. Bapt.* Midsum.day	3	57	4
25	a	Trans. Joy.	3	58	5
26	b	John & Paul.	3	58	6
27	c	Crescens	3	59	7
28	d		4	0	8
29	e	St. Peter Apost.	4	1	9
30	f	6 Sund. aft. Trin.	4	1	10
		CAMBR. COMM.			

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S.	28	Leſſ. *Numb.* 13. to 16.
	29	Spies ſent by *Moſes* to view the land
	30	N. m. Tamuz
	1	N. m. Tamuz
	2	
	3	Sun and moon ſtood ſtill at the
	4	[word of *Joſhua.*
S.	5	*Ezekiel* ſaw his firſt viſion Leſſ.
	6	[*Numb.* 16. to 19.
	7	
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	9	
	10	The tops of the mountains appear-
	11	[ed to *Noah*
S.	12	Leſſ. *Numb.* 19. to 25. 10.
	13	
	14	
	15	
	16	
	17	Faſt for the deſtruction of *Jeruſal.*
	18	
S.	19	Leſſ. *Numb.* 25. 10. to 30. 2.
	20	
	21	
	22	Tekupha
	23	
	24	
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S.	26	Leſſ. *Numb.* 30. 2. to *Deut.* 1.
	27	

JULY hath xxxj days.				New Style.
1	g	N. m. 41*m*. p. 7. morn.	4 1	11
2	a		4 2	12
3	b	Tranſ. S. Thom. Ap.	4 3	13
4	c	Tranſ S. Martin.	4 4	14
5	d	*OXF. ACT. Cambr.*	4 6	15
6	e	[*Term ends.*	4 7	16
7	f	7 Sund. aft Trin.	4 8	17
8	g	Tranſ. Thom. M.	4 9	18
9	a	F. Q. 20*m* p. 8. m.	4 10	19
10	b	Tranſ. Ben. Ab.	4 11	20
11	c	Nahor & Felix	4 12	21
12	d	Privatus	4 14	22
13	e	Revel.	4 16	23
14	f	8. Sund. aft. Trin.	4 17	24
15	g	Swithin	4 18	25
16	a	Full m. 10*m*. p. 1. morn.	4 19	26
17	b	Kene m K. M.	4 21	27
18	c	Arnulph B. M.	4 23	28
19	d	*Dog days begin*	4 25	29
20	e	Margar. V. M.	4 26	30
21	f	9. Sund. aft. Trin.	4 28	31
22	g	Laſt Q. 42*m*. p. 8. aftern.	4 30	1 *Au.*
23	a	Apollinaris B.	4 32	2
24	b	Chriſtine V. Faſt	4 34	3
2	c	St. James Apoſt.	4 35	4
26	d	Anna	4 37	5
27	e	7 Sleepers	4 38	6
28	f	10 Sund. aft. Trin.	4 39	7
2	g	Samſon B.	4 40	8
30	a	New m. 52*m*. p. 10. aft.	4 42	9
31	b	German. B. C.	4 43	10

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1 N.m. *Ab. Aaron* died. *Ezra* and his
2 [company came to *Jerus.*
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S. 4 Lest. *Deut.* 1. to 3. 23.
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9 Fast for the destruct. of the temple
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S. 11 Lest. *Deut.* 3. 23. to 7. 12.
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15 Wood-offering.
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S. 18 Lest. *Deut.* 7. 12. to 11. 26. The lamp
19 [of the temp. exting. in *Ahaz* tim.
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24
S. 25 Lest. *Deut.* 11. 26. to 16. 18.
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August hath xxxi. days.					New Style.
1	c	*Lammas day*	4	44	11
2	d	Stephen	4	45	12
3	e	Dominicus	4	47	13
4	f	11 Sund. after Trin.	4	49	14
5	g	Oſwaldus K. M.	4	51	15
6	a	*Transf. Chriſti*	4	53	16
7	b	F. Q. 20*m*. p. 6. aftern.	4	55	17
8	c	Cyriacus M.	4	57	18
9	d	Romane M.	4	59	19
10	e	Laurence	5	1	20
11	f	12 Sund. after Trin.	5	3	21
12	g	Clare V. Sun in Virgo	5	4	22
13	a	Hippol M.	5	6	23
14	b	F. m. 33*m*. p. 8. morn.	5	8	24
15	c	Aſſump. Virg.	5	10	25
16	d	Roche C.	5	11	26
17	e	Mamance M.	5	13	27
18	f	13 Sund. after Trin.	5	15	28
19	g	Magnus B. M.	5	17	29
20	a	Lewis B. C.	5	19	30
21	b	L. Q. 10*m*. p. 11. morn.	5	21	31
22	c	Zacheus	5	23	1 *Sep*
23	d	Tim. & Apol. Faſt	5	25	2
24	e	St. Barthol. Ap.	5	27	3
25	f	14 Sund. after Trin.	5	29	4
26	g	Zepherinus B. R.	5	31	5
27	a	*Dog days end*	5	33	6
28	b	Auguſtin B. C.	5	35	7
29	c	*Joh. behead.* N.m. 13*m*.	5	36	8
30	d	[p. 2. aftern.	5	38	9
31	e		5	40	10

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	30	N. m. *Elul*
	1	N. m. *Elul*
S.	2	Leſſ *Deut.* 16. 18. to 21. 10.
	3	The 40. days of ſupplication begins
	4	The build. of the walls of *Jeru.* beg.
	5	
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	7	[of the land died by the plag.
	8	Thoſe men who raiſed the e il rep.
S.	9	Leſſ. *Deut.* 21. 10. to 26.
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S.	16	Leſſ. *Deut.* 26. to 29. 9.
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S.	23	Leſſ. *Deut.* 29. 9. to 33.
	24	
	25	The walls of *Jer.* finished by *Neh.*
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	29	3*d.* term for tithing herd and flock
S.	1	N. m. *Tiſry. N. years day. A. M.* 5456

SEPTEMBER hath xxx. days.					New Style.
1	f	15 S.aft.Tri. Giles Ab.	5	42	11
2	g	Antoninus M.	5	45	12
3	a	S. Gregory	5	47	13
4	b	Transf. Cuthbert	5	49	14
5	c	Bertine Ab. C.	5	51	15
6	d	F. Q. 5*m*. p. 2. morn.	5	53	16
7	e	Queen Eliz. Nativ.	5	55	17
8	f	16 Sund. aft. Trin.	5	56	18
9	g	*Sturbridge Fair*	5	58	19
10	a	Silvius B. M.	6	2	20
11	b	Prothus & Hipol.	6	4	21
12	c	Sun in libra. F.m.30*m*.	6	6	22
13	d	Maurice [p.5. aftern.	6	7	23
14	e	*Holy Cross*	6	8	24
15	f	17 Sund. aft. Trin.	6	9	25
16	g	Edith V.	6	11	26
17	a	Lambert B. M.	6	13	27
18	b	*Ember week*	6	15	28
19	c	Januarius	6	17	29
20	d	L. Q. 30*m* p. 4. morn.	6	19	30
21	e	St. Matth. Ap. Fast	6	21	1 Oct.
22	f	18 Sund.aft.Tri. *Ordin.*	6	23	2
23	g	Tecla V.	6	25	3
24	a	Audochias M.	6	27	4
25	b	Firmine B. M.	6	29	5
26	c	Cyprian A B.	6	31	6
27	d	Augustin	6	33	7
28	e	N.m. 5*m*. p. 4.morn.	6	35	8
29	f	19 S.aft. Trin. S. Mich.	6	36	9
30	g	Hierom Presb.	6	37	10

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	2	Second day
	3	Fast for the murd. of *Gedal.* The 10.
	4	[penitential days begin
	5	
	6	
	7	[or Penitence
S.	8	Less *Deut.* 32. to 33. Sabb. between
	9	*Mos* brought the tables. Dedic. of *Solom.* temp.
	10	The day of Expiat. when the Sabb.
	11	[years and *Jubilee* began
	12	
	13	
	14	
S	15	The feast of Tabernacles
	16	the 2*d.* day
	17	the 3*d.* day. *Noahs* Ark rested on
	18	the 4*th.* day [mount *Ararat*
	19	the 5*th.* day
	20	the 6*th.* day
	21	*Hosanna* the Great
S.	22	The day of holy Assembly
	23	Mirth of the L. Les. *Deu.* 33. to *Gen.* 1
	24	A great Fast appointed by *Ezra.*
	25	
	26	Tekupha
	27	
	28	
S.	29	Less. *Gen.* 1. to 6. 8. Sab. in princip.
	30	N. m. Hhesvan
	1	N. m. Hhesvan

OCTOBER hath xxxj days.					New Style.
1	a	Remigius B.	6	40	11
2	b	Thom. Heref. B.	6	43	12
3	c	Candidus M.	6	45	13
4	d	F. Q. 26*m*. p. 9. aftern	6	47	14
5	e		6	49	15
6	f	20 Sund. aft. Trin.	6	51	16
7	g	Octab. Mich.	6	53	17
8	a	Pelagius	6	55	18
9	b	Dionisius	6	57	19
10	c	*Oxf. & Camb. Term beg.*	6	59	20
11	d	Proct. chos. in *Camb.*	7	1	21
12	e	F. m. 5*m*. p. 1. morn.	7	3	22
13	f	21 Sund. aft. Trin.	7	5	23
14	g	Quind. Mich.	7	7	24
15	a	Wulfran B. C.	7	9	25
16	b	Mich. in monte	7	11	26
17	c	Etheldred V.	7	13	27
18	d	St. Luke Evang.	7	15	28
19	e	L. Q. 56*m*. p. 11. aftern	7	17	29
20	f	22 Sund. aft. Trin.	7	19	30
21	g	Fres Mich.	7	21	31
22	a	Mary Salome	7	23	1 *No.*
23	b	*Term begins.*	7	25	2
24	c		7	26	3
25	d	*Camb. magna Congregat.*	7	28	4
26	e		7	29	5
27	f	23 S. aft. Tri. N. m. 57*m*	7	31	6
28	g	Simon & Jude [p. 6. aft.	7	33	7
29	a	Narcissus	7	35	8
30	b	German	7	36	9
31	c	Quintin	7	37	10

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S.	6	Leſſ. *Gen.* 6. 8. to 12.
	7	Faſt for *Zedek.* eyes being put out
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S.	13	eſſ. *Gen.* 12. to 18
	14	*Jerob.* proclaims a feaſt in honour
	15	[of the Calfs
	16	
	17	*Noah* entred the ark
	18	
	19	
S.	20	Leſſ. *Gen.* 18. to 23.
	21	
	22	
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	25	Feaſt for the victory before *Samar.*
	26	[dried after the deluge
S.	27	Leſſ. *Gen.* 23. to 25. 19. the earth was
	28	*Noah* offered Sacrifice to God
	29	
	1	N. m. Kiſlev
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NOVEMBER hath xxx days.					New Style.
1	d	All-Saints	7	39	11
2	e	All Souls	7	41	12
3	f	24 S.aft Tri. F.Q.3.aft.	7	43	13
4	g	*Craft. anim.* Vice Chan.	7	44	14
5	a	*Powd.Treas.* [chol.*Cam.*	7	46	15
6	b	Leonard A. B.	7	47	16
7	c	Wilbred A B.	7	48	17
8	d	4 Crown'd broth.	7	50	18
9	e	Theod. M. [at 7.aft.	7	51	19
10	f	25 Sun. aft. Tri. F. m.	7	53	20
11	g	Craft. Mart.Sun in Sag.	7	54	21
12	a	Paternus	7	55	22
13	b	Bruce	7	57	23
14	c	Trans. Erkenw.	7	59	24
15	d	Machut B. C.	8	0	25
16	e	S. Edm	8	1	26
17	f	26 Sund. after Trin	8	2	27
18	g	L. Q. 35*m*.p. 10.aftern.	8	3	28
19	a	Elizabeth	8	4	29
20	b	Edmund K. M.	8	5	30
21	c	Present. B. V.	8	6	1 *Dec.*
22	d	Cicely V. M.	8	7	2
23	e	Clement	8	8	3
24	f	27 Sund. aft. Trin.	8	9	4
25	g	Catherine V. M.	8	10	5
26	a	N. m. 7*m*. p. 3. morn.	8	11	6
27	b		8	11	7
28	c	*Term ends.*	8	12	8
29	d	Saturnine Fast	8	13	9
30	e	St Andr. Apost.	8	13	10

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S. 5 Leſſ. *Gen.* 25. 10. to 28. 10.
6 *Herod* died.
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S. 12 Leſſ. *Gen.* 28. 10. to 32. 4.
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14
15 *Antioch.* brought an image into the
16 [temple and ordered ſacrifice
17 Faſt procl. by the eld. in K. *Jeh.* tim.
18
S. 19 Leſſ. *Gen.* 32. 4. to 37.
20 The great aſſembly by *Ezra* to put
21 [away their ſtrange wives
22
23
24 The foundat. of the 2*d.* temple laid
25 Dedicat. of the temp. by the *Maccab.*
S. 26 Leſſ. *Gen.* 37. to 41.
27
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29 *Jehoia.* burn the roll writ. by *Jere.*
1 N. m. *Tebeth.*
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S. 4 Leſſ. *Gen.* 41. to 41. 18.

DECEMBER hath xxxj days.					New Style.
1	f	Advent Sund.	8	14	11
2	g	F. Q. 12*m*. p. 11. aftern.	8	15	12
3	a	Lucius K.	8	16	13
4	b	Barbara V. M.	8	17	14
5	c	Sabba V.	8	18	15
6	d	Nicholas B. C.	8	18	16
7	e	Ambrose	8	18	17
8	f	2 Sund. in Advent	8	18	18
9	g	Cyprian A. B.	8	18	19
10	a	F.m. 59. p. 11. morn.	8	18	20
11	b	*Shortest day*	8	18	21
12	e	Paulus B. C.	8	18	22
13	d	Lucia	8	18	23
14	e	Othilia V.	8	18	24
15	f	3 Sund. in Adv.	8	18	25
16	g	*O Sapientia*	8	18	26
17	a	*Oxf. & Cam. b. Ter. ends.*	8	18	27
18	b	*Emb. week.* L. Q. 25*m*.	8	18	28
19	c	Venesia V. [p. 4. aft.	8	18	29
20	d	Julius M. Fast	8	17	30
21	e	St. Thom. Apost.	8	17	31
22	f	4. Sund in Adv. Ordin.	8	17	1 *Jan.*
23	g	Victoria V.	8	17	2
24	a	40. Virgins Fast	8	17	3
25	b	Christm.-day N. m. 6. ast.	8	16	4
26	c	St. Stephen.	8	15	5
27	d	S. Joh. Evangelist	8	14	6
28	e	Innocents.	8	13	7
29	f	Sund. aft. Christmas	8	11	8
30	g	David	8	10	9
31	a	Sylvester B.	8	9	10

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9 Fast for the transl. of the L. in greek
10 Fast for the first siege of *Jerusalem*
S. 11 Less. *Gen.* 44. 18. to 47. 28.
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S. 18 Less. *Gen.* 47. 28. to *Exod.* 1.
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S. 25 Less. *Exod* 1. to 6. 2.
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2 Reformat. of the Sanhedrin by ex-
2 Tekupha [pulsion of the *Sadduc.*
1 N. m. *Shebat.* *Mos.* expound the L.
2 Feast for the death of *Janneus*
S. 3 Less. *Exod.* 6. 2. to 10.
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The ECLIPSES.

THere will happen four Eclipse this year, *viz.* two of the Sun and two of the Moon. The first will be a Lunar defect of the Moon on *May* 1. about our ten of the clock in the morning and therein conspicuous to us.

The 2*d.* will be a Solar deliquium on *June* the first about five of the clock at night in 21. degrees of *Gemini*.

The 3*d.* will be an Eclipse of the Moon on *Novemb.* the tenth, at our eight of the clock in the evening; and if the air be clear one third of the Moons body may be seen to loose its light.

The last will be a small Eclipse of the Sun on *Novemb.* the tenth about seven clock in the morning, but will not be perceivable unto us, because the Sun will be then under our *Horizon*.

On the twelfth of *August* there will happen a famous opposition of *Saturn* and *Mars* in eight degrees of *Cancer* and *Capricorn*.

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A BRIEF ACCOUNT OF THE JEWISH *PRAYERS.*

§ 1. THE duty of Prayer in general is so strongly enforced partly by the necessity and partly by the excellency of it, that I shall not need to insist on any other Topics to recommend the serious and constant practice thereof. The necessity appears as from the dependant condition of all Creatures, so particularly from the many wants and indigencies of mankind; and neither can the one be supported, nor the other supplied, but by the riches of his bounty and liberality who first gave being to all things, and established by his good Providence the most proper methods for their subsistance and preservation. For the very notion of a Creature implies a dependance, and consequently a weakness and inability to provide for its self. And therefore 'tis equally natural and necessary

for it to have recourse to the author of its being, and in a way agreeable to its nature, to crave relief from him. Hence is it that the ravens are said (in Scripture) *to cry unto God for food*, and that the *Lions do seek their meat* from him, and in short, *that the eyes of all wait upon him*, &c. But to come up closer to my design; as man tho Lord of this inferiour world, doth yet acknowledge a dependance on the Creator of it, as having as many wants as other Creatures (if not more) to be supplied and provided for: so by the advantage of reason and understanding, (in which he excells the rest of his fellow-creatures) he is better qualified to know his own wants, and to desire a suitable provision for them. And forasmuch as he is sensible that God only can answer his desires in that behalf, therefore doth he discover a necessity of making his application to him; which being accompanied with a firm belief that God is both able and willing to relieve him, commences an act of devotion, and is properly the *Species* of Prayer which we usually style *Petition*. Thus much even the Heathens were taught by the light of reason, their many infirmities sufficiently instructing them in the necessity of making their addresses to the Deity for help and assistance. Neither is man only better qualified than

other

other inferior creatures are to beg for mercies and benefits at his maker's hands, but also to make all agreeable returns of praise and thanksgiving for them; and if he forget or neglect so to do, he makes himself liable to the imputation of being most abominably base and sinful; for, inasmuch as he hath no right to the creatures without Gods allowance, if he make use of them without previous intercession for them, and thankfulness when he hath them, he is guilty of theft, or rather sacrilege. Especially if we reflect that God requires and commands that we should put up our requests to him for every thing we shall need, and withall hath graciously promis'd to hear and answer us. Pursuant to this purpose our Doctors interpret that text of *serving the Lord our God with all our heart*, as implying a command to worship him with prayer and thanksgiving, since the devotion of the heart cannot otherwise be expres'd. And therefore 'tis farther remarkable, that the house of the Lord doth not take a peculiar denomination from the sacrifices therein offered up, as it does from the duties and solemnities of Prayer, (*my house shall be called the house of prayer*, Isai. 56. 7.) whereby we may perceive at once the greater importance and necessity of the latter than the former; and likewise

the excellency of the one above the other. But we need not have recourse to any such comparison to evince the great dignity and excellence of prayer, since 'tis of itself evident and plain enough, if we consider, that hereby we have an immediate entercourse and a kind of familiarity with God himself; that by virtue thereof we enjoy that great privilege of conversing freely with him, of unburthening our hearts of our troubles and miseries, and casting our cares upon him, in full persuasion of mind that he hearkens to us, and will afford whatever is necessary and expedient for us, whether in this or in the world to come.

§. 2. Having thus far accounted for the necessity and excellency of prayer in general, I shall pursue my design by shewing 1st. what is required in prayer, which we take in the qualifications of the party that prayeth, and what posture he must use, &c. and the circumstances of time and place, and the like; and 2*dly*. by considering in particular the publick prayers of our Church, under which will be comprised an account of our set forms of prayers in our publick assemblies, by whom composed, and how to be us'd, together with some incidental matters relating thereunto.

§. 3. As to the first requisite in prayer, *viz.* the qualifications of the party that

ployed, be it observed that he must be duly prepared and disposed in mind and affection before he presume to appear in the presence of God, and that such previous dispositions are to be procured by a serious meditation on the great solemnity of the action he is going about. (To which purpose 'tis observable, that some of our pious ancients did use to tarry some short space in the Synagogue before prayers begun, the better to settle and compose their thoughts.) As his entrance into the places of publick worship he must behave himself with all agreeable reverence, as being sensible of the great holiness and sanctity thereof. Pursuant hereto his thoughts must be sequestred from all vain and frivolous objects, and fix'd with the most serious attention on the duty which he is engag'd in, knowing that wandring desires, and lazy, or formal, or hypocritical devotion, will find no acceptance with God who searches the heart, and expects we should wholly dedicate that to him, and commands the service of the mind as well as of the mouth. To attain this end he must repeat his prayers seriously, gravely and deliberately, without haste or precipitation; that his heart and his tongue may go together, and God may be glorified by that as well as this.

§. 4. The postures he must use, are either *Sitting* or *Standing*, according to the practice and examples of holy men recorded in Scripture, (as where 'tis said, *then stood up Phinehas and prayed*, Psalm 106. *ver.* 30.) or *bowing*, or *kneeling*, or *prostration*, which three last were us'd on the great day of *Expiation*, and other great solemnities of Prayer, and Confession, and Humiliation for sins; but always with his face toward the Temple, if he dwelt in *Jerusalem*, and toward the holy Land where the Temple stood, if inhabiting elsewhere. Besides, he is obliged to appear clean and neat in his clothes, as considering that as great respect in that particular is due to God the King of all the world, as he would shew to any earthly Prince when called to appear before him. Lastly, he must model his voice as near as possibly he can, to a sweet and agreeable sound, without loudness or harshness of pronunciation.

§. 5. The times set apart for prayer in publick, are the morning, noon-day, and the evening; which (in the opinion of most of our Doctors) were so instituted by the three *Patriarchs*; the morning by *Abraham*, at which time he perform'd his devotion: as appears from *Gen.* 19. *v.* 27. *Abraham got up early in the morning to the place where he stood before the Lord*, *i. e.* says the *Chaldee*

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Israphtafa; *where he used to pray*; the noon-day by *Isaac*, as *Gen.* 24. *v.* 63. *Isaac went out to meditate, or to pray at the eventide*; *i. e.* at the time of the sun's declension from its Meridian. The evening by *Jacob*, *Gen.* 28. *v.* 11. *Jacob lighted upon a certain place*, where the original word may signifie *Prayer or Intercession*. Others say the said times were appointed in imitation of *David's* practice, *Psalm* 55. *v.* 17. *Evening, and morning, and at noon will I pray.*

These three times of prayer were also observed during the Temple-service, (and in all following ages have been kept up) in complyance with the times of offering the daily sacrifices, at which solemnities prayers were constantly used, and always looked upon as the most substantial parts of worship, whereby the sacrifices themselves were consecrated, and rendred acceptable to God. And notwithstanding there were only two daily sacrifices, *viz.* that of the Morning, and that of the Evening; yet because this latter (which begun to be offered upon the sun's declension from the Meridian) continued all night upon the Altar-burning, *Lev.* 6. 9. therefore were prayers then also used, and this made the third time of publick devotion. Lastly, these three times are set apart for publick prayers, because by them the principal

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parts of the day are described and mark'd out. And here it is not improper to take notice that tho by these the measures of publick devotion are settled and prescribed, yet is every man left to his liberty in his private addresses: as to which he hath no other rule established, but what his own piety and prudence direct him to use; but without controversie the more he employs himself in the holy offices of Prayer, the more he consults both his temporal and eternal advantage, and the more pleasing and acceptable he is to God. And therefore our Doctors advise to frequency in them, and pronounce him the most happy man, who bestows most time in the performance of them.

§. 6. As to the next circumstance of prayer it may be observed, that there are certain *places* peculiarly appointed and consecrated to answer the ends and designs of publick worship; for this cannot otherwise be kept up and maintain'd. To this purpose it is observable, that *Solomon* at the great dedication of the Temple prayed to God that he would be pleased to hear the publick prayers of the children of *Israel* wheresoever gathered together to offer up their petitions toward the said holy Temple, 1 *Kings* 8. *v.* 30. and that by his prayer he consecrated all places set apart for our

publick

publick devotions. And upon this account all such places are so far appropriated to a sacred use, and thereupon so great reverence becomes due to them, that they are not to be applyed to any other purposes; especially when by a more particular dedication they receive an accession of sanctity, and are entirely designed to the holy exercises of prayer and devotion, and thereby set apart for this or that congregation. These places are well known by the name of *Synagogues*, and are so fram'd and contriv'd as to bear a resemblance of the Temple of *Jerusalem*, towards which they allways point. In the middle thereof is a Pew rais'd to a convenient height from the ground, where the Minister officiating is placed, to the end he may with most advantage be seen and heard by all the people there present. Right over against the front of the said Pew is erected a curious Desk in which the sacred Books of the Law are carefully laid up. The congregation meeting in the Synagogues must be composed of ten men at the least, past thirteen years of age, so that wheresoever so many of our Nation settle into a community they are oblig'd to have a Synagogue, where they are constantly to meet, and not to content themselves with private devotions. For 'tis our settled belief that publick prayers

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are most pleasing to God, and that our addresses are most prevalent, when jointly offered up, because they most of all contribute to the advancement of God's honour and glory, and this still the more by how much the congregation is more numerous: which is countenanc'd by allusion to that text, *Prov.* 14. 28. *In the multitude of people is the King's honour.* Pursuant hereto it is remarkable, that if any person be letted by sickness or any other great impediment from attending the publick service, he is obliged to make his private addresses, as near as possibly he can, at the solemn time of publick prayers; that so tho' he cannot in person, he may at least in mind and affection join with the congregation. And as there are particular seats appointed for the Rulers of the Synagogue, so each man respectively hath his proper seat whereto he constantly resorteth in conformity to *David's* practice, who is said to *have come to the top of the mount where he worshipped*, (that is, *was wont to worship*) *God*, 2 *Sam.* 15. 32. and by this means, amongst others, a regular decency and uniformity is preserv'd and maintain'd. And forasmuch as we have under this head, made mention of the Minister who is appointed to read the Service, and to offer up the Prayers of the congregation; it will be

proper

proper here to declare, what qualifications are required to fit him for that employment, as alſo by whom, and how he muſt be appointed. As to his natural perfections 'tis required, that he be grave and ſerious, free from youthful levities and childish purſuits, that he have a clear, ſweet, and audible voice, without jarring or harshneſs, or heſitancy in his pronunciation; for ſo his hearers will reap the moſt profit by what he delivers to them. As to his morals, he muſt be humble and modeſt, not lyable to the imputation of pride or impudence, ſince the former virtues are as naturally productive of love and eſteem, as the oppoſite vices are of ſcorn and diſdain; and therefore as he ought to court and cherish the former, ſo he should by all means ſecure himſelf from the latter. He muſt be a perſon endued with prudence and diſcretion, with candor and ingenuity, by which he may be able to procure a good opinion of himſelf, and conſequently a great veneration for the holy offices which he is engaged in the performance of. In short, he muſt be maſter of all ſuch moral accomplishments as are neceſſary to the due diſcharge of his ſacred employment, and be ſo far from being guilty of any publick enormity or ſcandalous crime, that he muſt not labour under the ſuſpicion of

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any. That he may better answer the end of his calling, and to avoid all occasions of disgust, he must be appointed thereunto by the unanimous suffrages of the whole congregation, and if so much as one man dissent, his choice cannot be approved; for since he is to offer up the prayers of all, 'tis fitting that each particular person should agree to his designation, and since he represents the whole assembly, 'tis expedient every one should be concern'd in empowering him so to do. Thus appointed he holds his place during his natural life, and may not be remov'd unless upon a visible alteration of manners, unless he be guilty of some notorious sin, whereby the congregation is justly scandaliz'd, and thereupon pronounces him unworthy of the his sacred station; to which he is promoted purely upon consideration of his merits and abilities, so that the mean inducements of favour, or interest, or friendship, and the like partial motives, do bear no sway in this election. To all which I shall only add, that his sallary is paid by the whole congregation where he is appointed to serve, and is proportioned by the quality, abilities and numbers of his auditors. This sallary is paid out of the publick stock or treasury of the respective congregations, and comports with that practice supported by a

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particular command, of paying the half Shekel whereby provision was made for the Sacrifices offered during the Temple service. For as those oblations were made for all, without exception or distinction, so must the publick Minister in like manner pray for all, of what quality or condition soever, and consequently must in a publick way be provided for.

§. 7. Having proceeded thus far in the former part of our design, wherein we propos'd to shew what is requir'd in prayer, and in pursuance hereof declared what qualifications are required in the party that prayeth, together with the gestures usual in prayer, and the circumstances of time and place, with other incidental matters: I shall now go on to account with like brevity for the remaining part, *i. e.* Secondly, To consider in particular the publick Prayers of the Church, under which will be comprized a relation of our Set-forms in our publick assemblies, by whom compil'd, and how to be used, &c.

§. 8. The Prayers as they now appear in our publick Liturgy were composed by *Ezra*, with the assistance of the great Senate consisting of 120. Elders, in which number were three Prophets, *viz. Haggai*, *Zachary*, and *Malachy*. The occasion of compiling them was this: *Ezra* observing the decay

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of our language through the people's neglect of it, and their affectation to speak in other tongues, and consequently to pray in them too; thought it the most effectual way to preserve the one, and to refrain them from their fondness for the other, to prescribe certain set forms of Prayer. Now these are in number eighteen, 1*st*. Praises. 2*ly*. Petitions for things necessary for the support of life. 3*ly*. Thanksgivings, which as we have before observed, take up the whole duty of Prayer in publick. To these is added a nineteenth, drawn up by *R. Samuel* sirnam'd the *Lesser*, in the days of *R. Gamaliel*; the design of it being to beseech Almighty God to remove those Errors, Corruptions, and Heresies, which at that time infested the Church, and disturbed the peace and tranquillity thereof. Of those eighteen composed by *Ezra*, the contents are these that follow.

§. 9. The first is entituled *Abboth*, *i. e. Fathers*, because it contains an *address* to God Almighty on account of his gracious vouchsafements to, and his Covenant established with the *Patriarch's*, whereby he obliged himself to shew mercy, and to send Redemption to them and their posterity, by an everlasting ordinance of love.

The second is called *Gebburoth*, *i. e. Powers*, because it comprizes a pious acknow-

knowledgement of Gods Omnipotence, expressed in the general acts of his Providence, in doing good to mankind, by sending rain and fruitful seasons, protecting the miserable, relieving the captives, quickning the dead, and the like.

The third, entituled *Keddusha*, contains a profession of Gods eternal sanctity, and that this holy name ought to be praised and magnified by all good and godly men, for ever and ever.

The fourth is called *Bina*, *i. e. wisdom*; in which we beg of God Almighty the fountain of all knowledge and understanding, that he would be pleased to inspire us with wisdom, to request of him all such things as are necessary and expedient for the publick wellfare, and for our selves, so far as our private interests shall comport therewithall: for it is evident that the publick good is for the advantage of particular persons, tho 'tis possible a private good may interfere with the publick benefit.

The fifth is styled *Hashibbenu*, *i. e. turn us*; because therein we beseech God to turn us from our evil ways, and to dispose our hearts to his service and Laws, by a serious repentance for all our misdeeds; and this in full confidence that he accepts and hears us, since he hath been pleas'd to declare his readiness to receive us into his favour,

upon our amendment and reformation of life.

The sixth is entituled *Selach, i. e. forgive*; for whereas no man can live without sin, either in thought, word, or deed, and none but Almighty God can grant pardon for sin; 'tis therefore necessary we should have recourse to him in prayer, beseeching him to *forgive* all our trespasses.

The seventh is called *Reeh, i. e. behold*; for having prayed to God to forgive our sins, we next address to his divine Majesty, requesting humbly that he would be pleas'd to *look upon* our affliction and distress, and to send us a gracious deliverance out of all our troubles and calamities.

The eighth is entituled *Rephaenu, i. i. heal us*, because therein we implore God Almighty to *heal* all our infirmities, to remove our griefs, and to restore us to sound and perfect health; hereby acknowledging him our best Physician, and that without his blessing, all other applications are vain and ineffectual.

The ninth is *Bareckenu, i. e. bless us*; because in this we beseech God to *bless us* in all the works of our hands, and that it would please him to send us an healthy and fruitful year, and therewithall to support us in peace, plenty and prosperity. This prayer is conceiv'd in different forms, according

cording to the different seasons of the year, in one for Summer, and in another for Winter.

The tenth is *Tecang Besophar, i. e. Blow with the Trumpet*, in which we beg of God to redeem us out of our captivity, and to gather our Nation from all the corners of the earth whither they are dispersed, and that *Trumpets* may be sounded on that joyful occasion.

The eleventh is *Hasibah Shophtenu, i. e. Restore our Judges*; because having pray'd to God that he would gather our dispersed, we proceed to beg of him that he would graciously vouchsafe to restore our Government, our Princes, and Rulers, and by them to establish righteousness and judgement, and himself to reign over us.

The twelfth is styled *Lamalshenim, i. e. Informers*; because therein we beseech God to suppress and extirpate all Hereticks and Schismaticks that pervert the doctrine, and disturb the peace of the Church, by creating trouble and disquiet to the members thereof, particularly by false and malicious *informations* brought against them.

The thirteenth is entituled *Al hatzaddikim, i. e. for just men*, wherein we pray that God after having removed from amongst ur all evil doers, would be graciously pleased to prosper and protect the

 good,

good, the proſelytes of juſtice, that he would grant us the benefit of their good converſation, and laſtly, that he would give us a ſure truſt and confidence in his infinite goodneſs and mercy.

The fourteenth is *Tiſhkon, i. e. dwell*; becauſe in this we pray that God would be pleas'd (according to his promiſe) to dwell in *Jeruſalem*, and that, to this end, the throne of *David* may in a ſhort ſpace be reeſtablished, that *Jeruſalem* may be built upon everlaſting foundations, and inhabited by his people *Iſrael*.

The fifteenth is *Tzemach, i. e. Branch*; becauſe therein we addreſs to Almighty God, beſeeching him to be merciful to the *Branch* of *David*, and to reſtore his kingdom to its priſtine glory and ſplendor.

The ſixteenth is entituled *Shemang Kolenu, i. e. Hear our voice*; wherein we addreſs to God the hearer of prayer, that he would be graciouſly pleas'd to *hear* and receive *our Supplications*, and mercifully grant whatever we have prayed to him for.

The ſeventeenth is called *Retſe, i. e. accept*: becauſe in this we implore Almighty God that he would favourably *accept* the Prayers and Supplications of his people *Iſrael*, and reſtore to them the advantage of their publick worſhip in the Temple, that their eyes may again behold the glory of

of *Sion*, as in the former days.

The eighteenth is entituled *Modim*, *i.e. Thanksgiving*; because herein we make our returns of Praise and Thankfulness to God Almighty for all his mercies and vouchsafements to our souls and bodies, for his miraculous goodness toward our Church and Nation, concluding with an earnest and affectionate desire that his holy name may be blessed and magnify'd by all his Creatures. And here out of a thorow sense of Gods most immediate presence in these our holy exercises of prayer and devotion, we make a very low *bowe* as the most solemn acknowledgement of that our perswasion. All these praises and petitions we shut up with an humble and earnest request that in order to our enjoyment of all other mercies, God would be pleased *to give his people the blessing of peace*, Psal. 29. *v.* 11. and this is the 19. entituled *Shim Shalom*, *i.e. Set peace*. To all which I shall add, that these our publick prayers are begun with the 15. *verse* of the 51*st*. Psalm, *O Lord open thou my lips, and my mouth shall shew forth thy praise*, and end with the 14*th*. *ver*. of the 19*th*. Psalm, *Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer*. Be it here further observ'd, that the whole congregation doth in a low voice repeat the

the ſaid nineteen Prayers, each man for himſelf, the better thereby to prepare their hearts for the more ſolemn rehearſal of them. Which done, the Miniſter officiating, does in the name of all then preſent, repeat them with a loud voice, all the congregation then keeping ſilence, ſave that at the concluſion of each petition they anſwer *Amen*. Be it alſo further remarked, that betwixt the ſecond and third Petition is repeated that Angelical hymn, *Holy, Holy, Holy*, which cannot be uſed by any man in his private addreſſes, being altogether appropriated to our publick devotions. Laſtly be it noted, that immediately before the laſt Petition, the Miniſter pronounceth the *Benediction*, preſcribed to be uſed at the concluſion of our ſolemn Sacrifices by God's ſpecial command, *Numb.* 6. 22, &c. and was to be done by one of the ſons of *Aaron*. The Miniſter, I ſay, pronounceth it uſually as aforeſaid, ſaving that on ſome great Feſtivals, 'tis ordinary for one of *Aarons* family, (if any be preſent) to perform that office with all agreeable ſolemnity. Thus having accounted for the contents of our publick prayers, it remains that we now ſpeak of the other parts of our Liturgy, ſome of which preceded, ſome followed thoſe 19. Petitions hitherto ſpoken of, which we ſhall diſpoſe in the following method.

§. 10 Every

§. 10. Every day we use an office containing three Sections of the Law, commonly styled *Shemang*, i. e. *Hear*, taken out of, first, the *6th.* of *Deut.* from the *4th.* to the *10th. verse* inclusively; secondly, out of *Deut.* 11. from the *13th.* to the *22d. ver.*; and thirdly out of *Numb.* 15. from the *37th. ver.* to the end of that Chapter. And this office is read with the greatest solemnity, as comprizing the fundamental principles of our Religion, and is upon that account carefully taught our children, so soon as they are able to speak plain. Preparatory to this office we use some prayers Morning and Evening, whereof the *1st.* contains an acknowledgement of God's Omnipotence in the production of all Creatures, and in the beautiful order and disposition of the universe, particularly in appointing the light of the day, and this for the Morning; The *2d.* a profession of God's infinite goodness to the house of *Israel*, in choosing them for his peculiar people, and giving them his righteous Laws and Ordinances, &c. And these are likewise used at Evening with this difference, that the acknowledgement is made on account of God's appointing the night and darkness. After the office is over, follows a concluding prayer, containing an acknowledgement of the divine veracity, and of our being obliged to receive what-

whatever is then delivered to us, as the Oracles of Truth. And this common both to the Morning and Evening ſervice, at the latter of which is added another prayer, in which we beſeech God to preſerve us from all perils and dangers, and to ſend us a quiet and peaceable time of reſt. Hitherto I have took notice of the moſt important, and principal parts of our publick offices, I ſhall now briefly give an account of ſome prayers and hymns ordinarily uſed, (upon our firſt coming into the *Synagogues*) in our daily common devotions.

§. 11. And here firſt, I think it proper to relate, that in complyance with the practice of our pious ancients, we allow our ſelves ſome short time for meditation in the *Synagogue* if we arrive there before the prayers begin, the better to prepare and diſpoſe our hearts for the enſuing ſolemnities. Immediately upon our entrance we addreſs to Almighty God in the words of holy *David*, Pſal. 5. *ver.* 7. *I will come into thy houſe in the multitude of thy mercy, and in thy fear will I worſhip toward thy holy Temple.* When the congregation is gathered together, certain prayers are repeated (by a youth thereunto appointed, the reſt of the aſſembly alſo joining in them) to this effect; *1ſt.* We return thanks to Almighty God for his mercy in creating and pre-

preſerving our ſoul, and acknowledge that it is in his power to take it away, and implore him to reſtore it at the Reſurrection of the dead; and in the mean time profeſs that we will employ it in shewing forth his praiſe, and magnifying his holy name. After which we put up ſome short ejaculations of praiſe, bleſſing God for his having diſtinguish'd the day from the night, for his opening the eyes of the blind, for his looſing the captives, for reſtoring to us afresh the uſe and exerciſe of our vital powers, with others of the like import; concluding with ſome short petitions, as that it would pleaſe him to give us grace to adhere to his Laws and Commandments, and that he would not lead us into ſin, transgreſſion, temptation, or contempt, but that he would deliver us from evil, remove far from us the evil appetite, and laſtly, that he would grant us favour in the eyes of all men. In the next place we proceed to beſeech Almighty God that he would be graciouſly pleas'd to remember his covenant with the *Patriarch Abraham*, who expreſs'd a cheerful complyance with his command to ſacrifice his only ſon. Purſuant to this the Section of the Scriptures is read, which contains the hiſtory of the *Patriarch's* obedience in that behalf, *Gen.* 22. from the *1ſt.* to the *20th. ver.* which done, we repeat

this

this Collect: that God would vouchsafe to accept our services, that as he withheld *Abraham* from slaying of his son upon tryal of his obedience, so he would, in prospect of our readiness to fulfill his Laws, withdraw his anger from us, and receive us to favour in like manner as he did his faithful servant, the said *Patriarch*. And to this are added some other Collects of the like import, which therefore I shall not need to particularize, further than that in them we make an acknowledgement of our weakness and frailties, and that we are not able of our selves to do any good thing; and that therefore we are oblig'd to praise and adore his holy name for inspiring us with grace to offer up our prayers for his divine assistance. And forasmuch as our Morning exercises of prayer succeed into the place of our Morning sacrifices, next follows a prefatory petition, that God would be pleas'd to restore to us the Temple service, as in the days of old, with all the proper and usual solemnities. And on this occasion are repeated those Sections of the Law, which give an account of the institution and manner of offering up the daily Sacrifices, and of the holy Incense, the former in *Numb.* 28. from the *1st.* to the *9th. ver.* the latter in *Exod.* 30. from the *22d. ver.* to the end of that Chapter;

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For the illuſtration of which Scriptures we make uſe of the authority of our ancient Doctors, particularly as to the matter, the quantity, and quality of the Incenſe, how, and by whom it was to be prepared and uſed. And with reference to the Sacrifices, how, where, and by whom to be performed. Which being finished, we renew our requeſts to Almighty God, beſeeching him to grant, that, ſince in our captivity, the Temple being deſtroyed, and the ſervice thereof intermitted, we cannot have the great advantage of offering Sacrifices for the expiation of our ſins, He would be graciouſly pleas'd to accept of our daily prayers and praiſes to that good purpoſe, and that theſe may be available to the great ends for which thoſe were commanded and appointed. At which time we put up alſo our moſt earneſt petitions that he would vouchſafe us a gracious deliverance out of our afflictions, that he would gather together our diſperſed, and reſtore us to our former glorious privileges in his Houſe and Sanctuary. And whereas after this we take notice of the thirteen ways or methods of interpreting and expounding the Law eſtablished by *R. Iſhmael*, we conclude with petitioning God Almighty to grant that the Temple may be reſtored in our days, and that we may have a portion in his Law. In

the next place are recited the 105*th.* *Psalm*, as also the 102*d.* the 30*th.* and the 19*th.* with some *verses* out of other *Psalms.* Next follow some Eucharistical hymns and songs of praise to Almighty God, in which we acknowledge his power in the Creation and preservation of all things; his Justice, in that he is no respecter of persons, but dispenses his rewards agreeably to men's respective good conduct; his mercy and goodness over all his works; his eternal veracity, and the like; adding, that we will love, and bless, and adore his holy name in the songs of *David.* And here we repeat the hundredth *Psalm*, joining therewithall some *verses* collected out of several other, and thence proceed to recite the 145*th.* and those immediately following, to the end. After this are read, first the 29*th.* Chapter of 1. *Chron.* beginning at the 10*th.* *ver.* and continuing to the 14*th.* Secondly, the 9*th.* Chapter of *Nehemiah* beginning at the 5*th.* and ending with the 11*th.* *ver.* Thirdly the two last *verses* of the 14*th.* Chapter of *Exodus*, which done, we sing the song of *Moses* in the Chapter immediately following. All these offices of prayer and devotion being perform'd in the order now set down, we then proceed to that famous Section of the Law called *Shemang*, (which in conformity to God's com-

command in Scripture, is conſtantly read twice a day) together with the proper prefaces and concluſions, and ſo to the eighteen principal prayers, of which I have given already a ſufficient abſtract; and ſhall now only add with reference to the ſaid prayers: that they have all along on account of their great excellency, had ſuch a ſettled reputation, that they are at this day uſed without any the leaſt difference by all our Nation wherefoever diſperſed, and conſtantly make up the moſt conſiderable part of our publick Service, the reſt being deſign'd chiefly as an introduction and preparation to them. So that whatever occaſional forms may be uſed in different places, theſe notwithſtanding are every where obſerved thrice a day, as the conſtant and ſtanding rules and meaſures of our devotion, to the performance whereof we are indiſpenſably obliged. And this the rather, becauſe they are expreſly mentioned in the *Miſhna*, which, next to the holy Scriptures, is a book of the greateſt antiquity, and therefore the moſt venerable, now in uſe amongſt us. Neither are we obliged to make uſe of them conſtantly (as hath been ſaid) in our *Synagogues* only, but alſo in our private houſes, inſomuch that every particular man is bound to offer up his prayers in thoſe very forms, when

he cannot have the great advantage of doing this in the midst of the congregation.

§. 12. But because these prayers being of a considerable length, cannot in a short space of time be performed, especially in the manner above related; and because the exigency of our affairs may sometimes be such, that we have not sufficient leasure to attend them: therefore in cases of extreme danger to our persons, as in times of war and persecutions, and insuperable difficulties and necessities, as in a journey that requires haste and expedition, some use the following form.--- *The necessities of thy people are many; their understanding is weak; may it please thee O Lord our God, to grant us what is sufficient for our sustenance, and to send a supply proportioned to every mans wants; and do what is good in thine eyes. Blessed be thou, O God, that hearest prayer.* Others instead of that form, do on the like occasions use this following, entituled *Habhenenu*; being a compendious abstract of the nineteen principal prayers, beginning at the fourth, and ending with the sixteenth, and is thus conceived; *Give us understanding, O Lord our God, to know thy ways; circumcise our hearts, that we may fear thee; Grant us pardon that we may be cleansed from our sins; remove from us all griefs and sorrows; grant that*

that we may enjoy the pleasures of thy habitation in thy holy Land; g ther thy dispersed from the four corners of the earth; Judge them that do err from thy Law; Let the righteous be glad in the restauration of thy holy City, the reestablishment of thy Temple, and the restitution of the Kingdom of David, *that his name may shine, and his Crown flourish; before we call, do thou answer, and whilst we are yet speaking, do thou hearken; for thou art our Redeemer and deliverer in all our tribulation and distress. Blessed be thou, O God, that hearest prayer.* As to these two forms there is this remarkable difference, that whosoever uses this latter, must also repeat the three first and the three last prayers of the nineteen at full length, and in a *standing* posture, whereas in the former neither is required. And further it may be observ'd, that he who useth the latter is under no obligation to offer up the said nineteen prayers, when his danger or necessity is removed, whereas he that makes use of the former is. But to return whence we digressed.

§. 13. After the nineteen prayers repeated, as hath been said, we use certain forms of supplication on Mundays and Thursdays, at which time we read part of that Section of the Law that is properly appointed for the ensuing Sabbath; and the said days are

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called *the days of the reading of the Law, or of Supplication*: in which we beseech God to pardon our sins, acknowledging his great mercy and benignity in not inflicting punishments according to our iniquities, nor dealing with us in strict and rigid justice. Then follows a confession of sins, to which are subjoin'd certain Collects, wherein we implore the almighty, who is the searcher of hearts, and hath heard our sincere confession, that he would vouchsafe to pardon our sins and transgressions. Which finished, we recite the twenty fifth *Psalm*, placing our heads in a leaning posture upon the palms of our hands, joining therewithall other devotions; and this not only on Mundays and Thursdays, but also all other days, festivals excepted, in which the aforesaid *Psalm* is omitted. Immediately after this, the Book of the Law is delivered to the Minister officiating, out of which he reads part of the Lesson proper for the Sabbath ensuing, as we declared in the beginning of this §. Then follows the 145*th. Psalm*, common to all other days as well as the two beforementioned, as also the 20*th. Psalm*, both being ushered in with the 4*th. verse* of the 84*th. Blessed are they that dwell in thy house: they will be alway praising thee.* To these is subjoined a solemn hymn in which we acknowledge and celebrate the

sanctity

ſanctity of God, ſaying, *Holy, Holy, Holy,* with others of the like import. Next follows the 124*th*. *Pſalm*; and foraſmuch as the *Levites* during the Temple ſervice had peculiar *Pſalms* appointed for every day in the week, which they in a particular place ſet apart in the *Synagogue* for that purpoſe, were wont to ſing, therefore do we in compliance with that practice, repeat the ſaid *Pſalms* in the ſame, that is; in the following order. Firſt, on the firſt day of the week we repeat the 24*th*. *Pſalm*; Secondly, on the ſecond the 48*th*. Thirdly, on the third the 82*d*. Fourthly, on the fourth the 94*th*. Fifthly, on the fifth the 81*ſt*. on the ſixth, the 93*d*. Concluding with ſome *verſes* collected out of the body of the *Pſalms*, which ſupply the place of a Collect. After which are added ſome ſhort forms of Prayers, Hymns, and Supplications, with which we ſhut up the *Morning Service*.

§. 14. As to our afternoon Prayers, which anſwer to the Evening Sacrifice, (which begun to be offered immediately upon the declenſion of the Sun from his Meridian altitude, as we have before declared) I ſhall offer the following account.

§. 15. Firſt, we begin our devotions with the 84*th*. *Pſalm*, which finished, we read that Section of the Law which commands the offering up of the daily Sacrifice. *Numb*. 28.

28. from the 1*st*. to the 5*th*. *ver*. on which occasion is also read the 4*th*. *ver*. of *Malachy* the 3*d*. *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years*; and this instead of a Collect. Next follows the 145*th*. *Psalm*, ushered in with two *verses*, as in the Morning Service. Hence we proceed to the eighteen principal Prayers, and so to the 25*th*. *Psalm*, which is repeated by us in the same posture as aforesaid, §. 13. Then with the addition of some short offices of prayer we conclude the afternoon service. It remains now to give a short abstract of our evening devotions, with which we shall finish our design.

§. 16. Forasmuch as the famous *Lesson* entituled *Shemang*, i. e. *Hear*, is enjoined to be read Morning and Evening, (by which we now understand the time of the Sun's leaving our Horizon) therefore after some proper forms of prayer, which have already been accounted for, some peculiar to the Morning, some to the Evening, we proceed to the reading of the said *Lesson*, which finished, we go on to repeat the eighteen great prayers, concluding with those forms which we have already spoken of in our account of the Morning Service, §. 10.

§. 17. Having hitherto, in complyance with our main design in this performance, given

given a relation of the principal offices of our Liturgy, together with some incidental matters relating thereunto, which concern the subject of our daily devotions: what we shall further add, will be chiefly took up in some general hints with reference to those offices used on our *Feasts* and *Festival* days; (for to particularize them would require a volume) and other occasional forms, whether publick or private.

§. 18. *1st.* As to the *Feasts* and *Festivals*, besides the daily prayers on ordinary days, some others are added proper to the respective solemnities, and besides the ordinary Lessons of *Shemang*, &c. Some others are used proper also to the respective occasions. So on every *Sabbath* is a proper section of the Law read, (as appears from the distribution of them in our *Kalendar*,) and peculiar prayers and portions of Scripture, relating to the institution and observation thereof. So on every *Feast* and *Festival* are repeated in like manner and the like order portions of the Law, and prayers suited to their respective appointment; as on the great day of *Expiation*, the Feast of the *Passover*, that of *Tabernacles* &c. this method is carefully observed. Only it must be remembred that on such days, because of the many occasional Lessons and Prayers then made use of, some of ordinary form are

either

either wholly omitted, or not repeated at full length.

§. 19. 2*dly*. As to other occasional forms, be it observed, that (on the Sabbath day and other Festivals) after the reading of the Section of the Law appointed for the respective Feast and Festival, before the book be removed, we have certain set-forms, wherein we pray particularly for the peace and tranquillity of that Government under which we live: this practice being commanded by the Prophet *Jeremy* in the 29*th*. Chapter of his prophesie, *ver*. 7. *Seek the peace of the City whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace.* Pursuant hereto the captives in *Babylon* under *Nebuchodonosor* sent money to their brethren at *Jersalem*, wherewithall they might buy them burnt-offerings and sin-offerings, and incense and prepare them *Manna*, (for so 'tis read corruptly for *Mincha* a meat offering;) with this request: *Pray for the life of* Nebuchodonosor *King of* Babylon, *and for the life of* Balthasar *his son, that their days may be prolonged as the days of heaven. And the Lord will give up strength and lighten our eyes, and we shall live under the shadow of* Nebuchodonosor *King of* Babylon, *and under the shadow of* Balthasar *his son, and we shall serve them many days, and find*

and favour in thir sight. Baruch 1. *verses* 10, 11, 12. Which history we receive as true, notwithstanding the book is apocryphal; but this by the by. Conformable thereto was the practice of the Church in the days of *Ezra*, who informs us in his 6th Chapter that *Darius* having confirm'd the decree of *Cyrus* for rebuilding the Temple, gave orders that what things those of our Nation *had need of for burnt offerings, as young bullocks, and rams, and lambs*, &c. *should be given them, according to the appointment of the Priests that were at Jerusalem, day by day without fail*, ver. 9. to the end *they might offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the King, and of his sons.* To the same purpose there is a memorable story left upon record by some of our ancient authors: *Alexander the great* being in the successful pursuit of his victories, was applied to by the *Samaritanes*, (requesting of him to destroy the Temple at *Jerusalem*) and he shewing some inclination to gratifie them, was diverted from that intention by *Simeon* sirnamed the *Just*, with this remonstrance: *Will you demolish that sacred place where prayers are constantly offered up for your safety, and the preservation of your Government?* This practice is yet further confirm'd from the 7*th.* Chapter of the first book of the *Maccabees*, in which

we

we find that those of our Nation in order to turn *Nicanor* (in the reign of *Demetrius* from destroying the Temple, *came out of the Sanctuary to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the King*, v. 33. of the abovementioned Chapter. Agreeably to this also *Josephus* in his *Hebrew* history of the *Jewish* affairs, relates, that when *Apollonius* (in the days of *Seleucus*) came to rifle the Temple, *Onias* the High-priest endeavoured to dissuade him from that sacrilegious attempt, by representing to him (amongst other reasons) *That in the said Temple Prayers and Supplications were made to God Almighty for the prosperity of the King, and of his Children, and for the peace and tranquillity of his Kingdom.* To the same effect the said Historian relates, that the Asiatic Jews sent presents to *Hyrcanus* the High-priest with letters desiring him to *offer up prayers for the life of their Lord* Augustus Cæsar, *and that of M.* Antonius *his Collegue.* Conform to this practice also *Philo Alexandrinus* informs us, that when *C. Caligula* had given orders for placing his own statue in the Temple of *Jerusalem*, the High priest and Senate directed letters to that Emperour, *requesting that he would not oblige them to violate that holy place in which prayers were every day made for the safety, peace, and prosperity of him*

tim, and the whole Roman Empire. And this in his treatise entituled, *The Embassy* sent to *Caius.* The same is also confirm'd further by the abovementioned *Josephus*, who adds, that a representation, in substance the same with what the letters aforesaid contained, was made by the Priests, and the people to *Petronius*, when he came to *Jerusalem*, to put the Emperors order in execution. The same is yet further evident from the *Mishna*, where our Doctors in the Treatise entituled *Abboth*, exhort us to pray for the support of Government in the world, without which no settled Laws or orders can be obeyed or executed, nor mankind subsist; but being in a state of anarchy and confusion they would devour one another. It were not difficult to produce many more proofs in confirmation of my assertion, that we pray for the good estate of the Prince and Commonwealth, under whose protection we live, in conformity to the directions of Scripture, and the conduct of our ancestors; but this I cannot think necessary; what I have already advanced, being abundantly sufficient to that end.

§. 20. Neither do we pray only for the Prince, in whose territories we inhabit, and to whom under God we owe all our outward enjoyments and blessings; but

also for all our friends and allies; as appears from I. *Maccabees* and Chapter 12, where we are informed that *Jonathan* having made a league with the *Romans* and *Lacedemonians*, in his letters to the latter assures them, that the Jews *at all times without ceasing, both in their Feasts, and other convenient days*, did *remember* them *in the Sacrifices which they offer'd, and in their prayers, as reason* was, *and as it* became them *to think upon their brethren*, ver. 11. of that Chapter.

§. 21. Nor do we content our selves with these performances, but make the subject of our prayers of the same extent with humane race, and offer them up for all mankind in like manner as the solemn Sacrifices on the great day of Expiation were wont to be celebrated. And this is evident from the letter sent from *Agrippa* to *C. Caligula*, wherein he tells that Emperour, that it was customary for the High-priest, on the aforesaid day of Expiation, to offer up Prayers and Supplications for the whole world. Conformably hereunto *Philo Alexandrinus* declares, that whereas other Priests think it sufficient to pray for those only that are of the same perswasion with themselves; those of our Nation do pray for all mankind, and further adds, that that was one part of the design of the daily Sacrifice.

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To this effect also *Josephus* in his second Book against *Appion* asserts, that we offer Sacrifices and supplicate in behalf of the whole world, that peace and truth may be established, and flourish in the earth, and then for the happiness and prosperity of those of our Religion; as believing our prayers to be so much the more acceptable to God, and excellent in themselves, by how much they are the more diffusive. His words are cited and highly approved of, by *Eusebius* in his eighth Book and second Chapter *de Præparatione Evangelica*. Nor ought this to appear strange, since we look upon our obligations to this duty as flowing from a consideration of those common principles of nature in which all mankind agree, however distinguished from one another in their moral or political capacities: according to those words of the Prophet *Malachy* in his 2*d*. Chapter and 10. *ver*. *Have we not all one Father? hath not one God created us?* For doubtless so near a relation as that is must be esteem'd sufficient, not only to recommend, but to ground the aforesaid practice upon. Pursuant thereto 'tis remarkable, that *Solomon* at the great and solemn dedication of the Temple made supplication to God that he would be pleased to receive the prayers of all that should in any place whatsoever call upon

him, tho' they were strangers and not of our Nation, 1 *Kings* 8. Chap. 41, 42, 43. *verses.*

§ 22. Besides the aforementioned, there are other occasional forms made use of, particularly, on the Feasts of the New-moon, and the great day of Expiation, which I choose next to take notice of, because of their affinity with those immediately preceding. They are to this effect: *Let thy fear and dread, O Lord, be over all the works of thine hands; let all thy creatures serve and worship thee, and be united into one society and fellowship, that they may bow down to, and adore thee with faithfulness and sincerity.* Again, *Do thou, O God, and God of our Fathers, establish thy throne over the face of the whole earth; make thy face and thy glory to shine upon all the inhabitants thereof; let all thy creatures acknowledge thee their Maker, and every living thing magnifie thy holy name; and may thy Kingdom be set up over all the world.* Further also, in our daily prayers we beseech God Almighty to grant that all the world may be replenished with the riches of his bounty and liberality; and this three times a day.

§. 23. There are yet other occasional forms of prayer appropriated to our Fasts, whether publick or private. Those of a publick nature are first, That which was institu-

instituted for the destruction of the City of *Jerusalem* by the army of the *Chaldees* under *Nebuzaradan*, *Jeremiah* 39. *ver.* 8. Second, for the destruction of the Temple, 2 *Kings* 25. *ver.* 9. Third, for the murder of *Gedaliah* the son of *Ahikam*, recorded in the said Book and Chapter, and *ver.* 25. as also *Jerem.* 41. 2. Fourth, for the approach of the *Chaldean* army to besiege *Jerusalem*, *Jerem.* 39. *ver.* 1. These *Fasts* are reckoned up in this same order by the Prophet *Zachary* in his 8*th.* Chapter and 19. *ver.* under the names of the *Fast of the fourth month, and of the fifth, and of the seventh, and of the tenth, with* a promise *that they should be to the house of Judah joy and gladness, and cheerful feasts.* Besides which is a Fast instituted by *Esther* and *Mordecai* in the days of *Ahasuerus*, on occasion of *Haman's* procurement of a decree for the destruction of our whole Nation, *Esther* 9.31. Now in reference to each of these, there are peculiar offices; as to that for the murther of *Gedaliah*, together with the prayers of humiliation for that horrid fact, (in which we beseech God to be merciful to us, and not to require his blood at our hands) we read the Sections of Scripture wherein that tragical history is recorded. Such is also our practice with relation to the other *Fasts*; the fourth of which is expressly comman-

ded to be obſerved in *Ezekiel* 24. *v.* 2. *Son of man, write thee the name of the day, even of this ſame day: The king of Babylon ſet himſelf againſt Jeruſalem this ſame day*; and all have been with their reſpective ſolemnities kept up by our whole Nation in their ſucceſſive ages to this day. Thoſe *Faſts* that are of a private nature, are either 1*ſt*. ſuch as reſpect any particular congregation, who being under apprehenſion of danger, or labouring under ſome preſent calamity and diſtreſs, do therefore appoint prayers ſuitable to their reſpective neceſſities, wherein they addreſs to God Almighty for relief and deliverance. Or 2*dly*. they are ſuch as any private man accordingly as the exigence of his affairs shall require, may appoint for his own particular occaſions, when with prayer and ſupplications he makes an humble acknowledgement of his ſins, and implores the divine mercy for pardon of them.

§. 24. Further yet, there are ſeveral other occaſional forms, which I can but very briefly touch upon: as in caſe any one be dangerouſly ſick and weak, any woman be in the great peril of Child-birth, if they apply to the congregation deſiring their prayers for them, there are peculiar ſet-forms ſuited to all ſuch emergencies. There are alſo offices appointed for viſita-

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tion of the Sick; for Burial of the Dead; for ſolemnization of Matrimony; and for the adminiſtring of Circumciſion: all which are celebrated with all proper and agreeable ſolemnity. In short, we have certain forms of praiſe and thankſgiving, in which we bleſs and magnifie God's holy name, for giving us ſuch or ſuch a precept, and enabling us to perform it according to his will. Having thus far briefly repreſented what occaſional ſet-forms are received amongſt us, I shall conclude my whole deſign with a general remark or two, pertinent to the ſubject matter in hand.

§. 25. Whereas God Almighty is the Lord and Governour of the univerſe, as having by right of Creation the ſupreme Dominion over all creatures: 'Tis plain that the ſons of men can have no claim or title to any of them, without his previous allowance. And therefore is every man obliged to ſeek by prayer and ſupplication an intereſt to uſe them for the ſupply of his wants and neceſſities: neither is his ingratitude to be excuſed, if, when he hath made uſe of the riches of God's bounty and liberality in any ſort, he neglect the neceſſary return of praiſe and thankſgiving. And therefore that opinion conſtantly received among us, (which we took notice of in the entrance to this diſcourſe) muſt be allowed

by

by all the world; *viz.* that whosoever useth the creatures without previous intercession, and subsequent thanksgiving, is chargeable with theft or rather sacrilege, inasmuch as he invades Gods soveraign right and title to the disposal of his creatures, and sets up for propriety, when he is at best but a precarious dependant being. On the other hand, the use of every creature appointed for food and sustenance is freely allowed us, and nothing is unlawful when sanctify'd with prayer and thanksgiving.

§. 26. The second thing I would have to be remarked is, that tho' in all our *Offices of devotion* we generally use the *Hebrew* tongue, because it is generally understood thro' the great care that is taken for the instruction of our children in it; yet have we *Versions* into other Languages for the use and edification of such as are ignorant of the *Hebrew*; as judging it impossible for men to pray with inward affection, and a serious attention, without understanding the subject of their prayers; but how they should understand this, whilest their Offices of devotion are in an unknown tongue is altogether inconceiveable.

F I N I S.

A Chronological Summary of ſeveral remarkable Paſſages relating to our Nation of the Jews, *ſince the Creation.*

THE Creation of the World	5455
Noah's Flood	3799
The Confuſion of Languages	3459
The Birth of Abraham	3507
The Birth of Iſaac	3407
The Birth of Jacob	3347
Iſrael went down into Egypt	3217
The Birth of Moſes	3087
Iſrael's coming out of Egypt, and promulgation of the Law by Moſes	3007
Iſrael entred into the Land of Promiſe	2967
David began his Reign	2569
The building of the firſt Temple	2527
The Revolt of the Ten Tribes under Jeroboam	2499
The Ten Tribes were carried away Captive by Salmaneſer	2251
The Deſtruction of the firſt Temple.	2117
The great deliverance under Mordechai and Eſther	2049

The

The building of the ſecond Temple	2047
The New Æra from Alexander Magnus	2007
The Reign of the Maccabees	1834
Herod began to Reign	1730
The Chriſtian Æra began	1695
The Deſtruction of the ſecond Temple	1627
The Mishna was Compoſed	1544
The ſupputation of the Kalendar ſettled by Hillel Hannaſy	1356
The Talmud Hieroſolymitan was compoſed	1207
The Babylonish Talmud was compoſed	1187
Maymonides compoſed his great Work	520
Our Banishment out of France	297
Our Banishment out of Spain	203
Our Banishment out of Portugal	195

The Scarlet Gown days in the University of *Oxford* are as followeth.

Circumcision or New-years day. Epiphany or Twelfth-day. Purification or Candlemass-day. Annunciation or Lady-day. Sermon at New College. Easter-day. Ascension or Holy Thursday. Restauration of King *Charles* II. or the 29*th*. of May. Whit-Sunday. Trinity-Sunday, Sermon at New College. Fryday, Saturday, Sunday, in Act time. Tuesday morning in the Act time at Sermon and Congregation. All Saints days. The Fifth of November or Gun-Powder Treason. All publick Thanksgiving days. Christmass-day. The day the Judges come to Town, Mr. Vice-Chancellor and Doctors meet at St. *Maries*, and then go to wait on the Judges in their Formalities.

The

The Habit Days in the University of *Oxford*.

All Latin Sermons. Morning Sermons in Term time. All Sermons at St. *Peters* in the Lent. Congregation days. Scholastica being the tenth of February. The day after Michaelmass when the Mayor is sworn at St. *Maries* in the morning by the Senior Proctor.

The Scarlet days in the University of *Cambridge* are as followeth.

All Saints. Christmass-day. Easter-day. Ascension-day Whitsunday. Trinity-Sunday. Commencement, and the 29*th*. of May. At the two Fairs proclaiming in June and September. The Feast of St. Michael, and the fifth of Novembet.

To Funerals, Clerum's and Supplications,
All Doctors go as to Congregations;
That is in their Robes

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